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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXVII, 1938-39

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

Important to Students
Index to The Secret Doctrine

We are happy to announce the completion of an Index to the Original Edition of *The Secret Doctrine* and its photographic facsimile reproduction as published by The Theosophy Company.

The Index is strongly bound, on tough and heavy paper, and uniform with *The Secret Doctrine* itself. It will be available about the end of October, and orders will be filled in rotation as received.

Price of the Index separately will be $3.00 postpaid; *The Secret Doctrine* and Index together $10.00 postpaid; *The Secret Doctrine* separately, $7.50 postpaid.

No effort has been spared to make this Index complete and synthetic—a glossary in H. P. Blavatsky's own words.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy and the exemplification in practice of those principles through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

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A U M

Men are mortal gods, and the gods immortal men.—HERACLITUS.

THEOSOPHY

Vol. XXVII November, 1938 No. 1

THE BASIC MUTUAL RELATION

THE three Objects of the Parent theosophical society were clearly stated from the beginning, but in the beginning mere "assent" to the First object was the only declaration required for membership. The other two objects were as clearly stated to be corollary and subsidiary to the first.

In the sixty-three years since the fateful November 17, 1875, when the Theosophical Movement was once more publicly inaugurated on its centenary cycle, there is surely matter of great pith and moment for every sincere student to ponder. Who will not learn from philosophy nor events the lessons of life, belongs to what H. P. Blavatsky called "the useless portion of mankind"—useless, that is to say, to the aim, the purpose, the Teaching that inspired and inspires her Masters and herself, and that must be the inspiration of every *active* as well as sincere student.

Can any such student for an instant deceive himself into imagining that mere assent to the First object, or to the three, is the end that she and her Masters had in view? If so, does he not in that instant part company with her and Them, and align himself with the useless portion, the "lay majority" of humanity?

Since 1875, many millions of men have heard at first or at second hand of Theosophy, of the Theosophical Movement, of the Theosophical Society, and hence of theosophical history, made, in the making, and to come. Has that history, as made by assenting theosophists, subserved the purposes of the Movement, the Objects of the Parent association, as was intended by its Founders? Among all those millions, from 1875 to date, less than two hundred thousand ever went far enough even to give passive approval to the Objects. There are today less than one-fourth that number in all the theosophical bodies combined. Does this bear witness to inspiration or expiration of the Breath of Life on the part of theosophists—those to whom, under Karma, was committed the destiny of the Movement after the Teachers had come, done their work, and departed?

Turning from the passive to the active phases of the Movement, the sincere student has but to read the closing Section in *The Key To Theosophy,* its "Conclusion," where, in 1889, H. P. Blavatsky wrote of "The Future of the Theosophical Society"—and then study her Last Message to the American Theosophists. Reading and pondering these prescient admonitions, her adjuration to all sincere students then living and to come—the unlearned lesson stands out stark against the background of what was then the future, but is now the past and the present. The dark alternative future she foreshadowed has become the actuality of the Movement as it exists today.

We aim to speak of the situation now, as she spoke of it then. She pointed out the dual possibilities of success and failure to the Movement in the hands of Theosophists. Her work as Teacher was done, her Teachings of record, her Example the problem each student had to solve by his own resolution. That known and unknown soldiers solved it, none can doubt. The question now to be resolved by every sincere student is the course to be pursued that will restore the Movement from its iron to its golden Age—how to "repair the mischiefs done so long ago," and over and over recrudescent in every religion and philosophy of the present and the past?

How else or other than by "meditation and action" on the lines laid down from the beginning? Meditation, the heart's pondering on the Object to be achieved; action, the thoughts bent on the achieving of that Object. If we do not take to *heart* the Teacher, concentrate the mind upon the Teaching, we shall fail to grasp the *basic* mutual relation upon which all stands.

And what is that basic mutual relation? What but the recognition that for every theosophist of every degree, H. P. Blavatsky is the Teacher, her statements the Teaching? If her status is denied, decried, ignored, if her writings are left unstudied while we give our attention to would-be successors and interpreters, wherein do we differ from the priests and sectarians of every religion?

The basic mutual relation of the sincere theosophist is that of pupil to teacher, of *Chela* to *Guru.* H. P. B. stands *in loco parentis* to every aspirant. She was and is the Messenger of the Masters of Wisdom, her Message Their gift through her. "They who do not understand the basic mutual relation, who undervalue *her* gift and *her* creation, have not imbibed the teaching and cannot assimilate its benefits."

GREAT THEOSOPHISTS

The Count de St. Germain

ONE of the most mysterious characters in modern history is the famous Count de St. Germain, described by his friend Prince Karl von Hesse as "one of the greatest philosophers who ever lived, the friend of humanity, whose heart was concerned only with the happiness of others." Intimate and counselor of Kings and Princes, nemesis of deceptive ministers, Rosicrucian, Mason, accredited Messenger of the Masters of Wisdom—the Count de St. Germain worked in Europe for more than a century, faithfully performing the difficult task which had been entrusted to him.

The amazing and inscrutable personality in which the Adept known as St. Germain clothed himself was the outstanding topic of conversation among the nobility of the eighteenth century. During the 112 years that he is said to have lived in Europe, he always presented the appearance of a man about forty-five years of age. He was of medium height, with a slender, graceful figure, a captivating smile, and eyes of peculiar beauty. "Oh, what eyes!" sighed the Countess d'Adhémar. "I have never seen their equal!" He was an extraordinary linguist, speaking French, German, English, Italian, Spanish, Portuguese, Russian and Swedish without the slightest trace of an accent, and his knowledge of Sanscrit, Chinese and Arabic showed that he was well acquainted with the East. His proficiency in music was equally remarkable. As a violinist he is said to have rivalled Paganini, while his performances on the harpsichord called forth enthusiastic applause from Frederick the Great. His ability to improvise made a great impression on Rameau, who met him in Venice in 1710. St. Germain was also a composer. One of his musical compositions was given to Tchaikowski, Prince Ferdinand von Lobkowitz inherited a second, while two others, bearing the dates 1745 and 1760, are the property of the British Museum.

The Count de St. Germain was also a painter of rare ability, famed for his power to reproduce the original brilliance of precious stones on canvas. Although he refused to betray his secret, it was commonly supposed that he produced the effect by mixing powdered mother-of-pearl with his pigments. He was highly esteemed as an art critic and was frequently consulted in regard to the authenticity of paintings.

The prodigious memory of the Count de St. Germain was a constant source of amazement to his friends. He would merely glance at a paper, and days afterward repeat its contents without missing a word. He was ambidextrous, and could write a poem with one hand while he framed a diplomatic paper with the other. He frequently read sealed letters without touching them and was known to answer questions before they had been put into words.

Many of St. Germain's friends had practical proof of his alchemical knowledge. Casanova relates that one day while visiting St. Germain in his laboratory, the latter asked for a silver coin. In a few moments it was returned to Casanova as pure gold. St. Germain also possessed the secret of melting several small diamonds into one large stone, an art learned in India, he said. While visiting the French Ambassador to the The Hague, he broke up a superb diamond of his own manufacture, the duplicate of which he had recently sold for 5500 louis d'or. On another occasion he removed a flaw from a diamond belonging to Louis XV, increasing the value of the stone by 4000 livres. On gala occasions he appeared with a diamond ring on every finger and with shoe-buckles estimated to be worth at least 200,000 francs.

The charming personality of the Count de St. Germain made him a welcome guest in the homes of the nobility of every land. But while he often sat at table with his friends, his own food was specially prepared for him in his own apartments. He ate no meat and drank no wine, his favorite beverage being a tea which he prepared from certain herbs, and which he frequently presented to his friends. His extraordinary popularity was due to his prowess as a *raconteur,* to his well known intimacy with the greatest men and women of the day, to his familiarity with occult subjects, and especially to the mystery of his birth and nationality, which he consistently refused to reveal. He spoke with feeling of things which had happened hundreds of years in the past, giving the impression that he himself had been present. One evening, while he was recounting an event which had happened many centuries before, he turned to his butler and asked if any important details had been omitted. "Monsieur le Comte forgets," his butler replied, "that I have been with him only five hundred years. I could not, therefore, have been present at that occurrence. It must have been my predecessor." If, as many claimed, St. Germain affirmed that he had lived in Chaldea and possessed the secrets of the Egyptian sages, he may have spoken the truth without making any miraculous claim. There are Initiates, and not necessarily of the highest, who are able

to recall many of their past lives. This may have been St. Germain's way of calling attention of his friends to the doctrine of reincarnation. Or perhaps he knew the secret of "the Elixir of Life."

Although no one knew when the Count de St. Germain was born, his life from 1710 to 1822 is a matter of history. Both Rameau and the Countess de Georgy met him in Venice in 1710. Fifty years later the aged Countess met him in Madame Pompadour's house and asked him if his *father* had been in Venice in that year. "No. Madame," the Count replied, "but *I myself* was living in Venice at the end of the last and the beginning of this century. I had the honor to pay you court then, and you were kind enough to admire a little Barcarolle of my composing." The Countess could not believe her ears. "But if that is true," she gasped, "you must be at least a hundred years old!" The Count smiled. "That, Madame, is not impossible!"

In 1723 the Count showed his mother's portrait, which he always wore on his arm, to the mother of the future Countess de Genlis. It was a miniature of an exceptionally beautiful woman, dressed in a costume unfamiliar to the Countess. "To what period does this costume belong?" the Countess inquired. The Count merely smiled and changed the subject.

From 1737 to 1742 the Count de St. Germain was living in the Court of the Shah of Persia, occupied with alchemical research. On his return from Persia he settled in Versailles and became an intimate friend of Louis XV and Madame Pompadour. In the following year he was caught in the Jacobite Revolution in England. From there he went to Vienna, and afterward visited Frederick the Great in his castle of *Sans-Souci* in Potsdam, where Voltaire was also an honored guest. Although Voltaire was opposed to St. Germain's fellow-Theosophist Saint-Martin, his admiration for St. Germain was unbounded. In a letter to Frederick, Voltaire expressed his opinion that "the Count de St. Germain is a man who was never born, who will never die, and who knows everything."

In 1755 the Count de St. Germain accompanied General Clive to India. On his return to France Louis XV gave him a suite of apartments in the Royal Chateau of Chambord, in Touraine. Here he often entertained the King and members of the Court in the alchemical laboratory which the King had provided for him.

In 1760 Louis sent the Count de St. Germain on a delicate diplomatic mission to The Hague and London. At that time he discovered that the Duc de Choiseul, who up to that time had been implicitly trusted by the King, was playing a double game. Although

St. Germain confided this fact to the King, the former was determined that the Peace Treaty between England and France should be signed, no matter who received the credit. So one evening in May, 1761, St. Germain called upon the Duc de Choiseul and remained closeted with him the whole night. This conference resulted in the celebrated alliance known as the Family Compact. This in its turn was the forerunner of the Treaty of Paris, which brought the colonial war between England and France to a close.

In the following year St. Germain was called to St. Petersburg, where he played an important part in the revolution which placed Catherine the Great upon the throne of Russia. He left the country in the uniform of a Russian general, with full credentials to which the imperial seal of Russia was affixed. Shortly afterward he appeared in Tunis and Leghorn while the Russian fleet was there, again in Russian uniform, and known under the name of Graf Saltikoff.

After the death of Louis XV in 1774, St. Germain spent several years travelling in Germany and Austria. Among the Kings, Princes, Ambassadors and scholars who met him during those years, how many suspected that the soul of a great Adept looked out through the eyes of the Count de St. Germain? How many realized that they were conversing with an emissary of that Great Fraternity of Perfected Men who stand behind the scenes of all the great world-dramas, one who was directing not only the minor currents of European history, but some of the major currents as well? How many were aware of St. Germain's real mission, part of which was the introduction of Theosophical principles into the various occult fraternities of the day?

The Rosicrucian organizations were certainly helped by him. While Christian Rosencreuz, the founder of the Order, transmitted his teachings orally, St. Germain recorded the doctrines in *figures,* and one of his exciphered manuscripts became the property of his staunch friend, Prince Karl von Hesse. H. P. B. mentions this manuscript in *The Secret Doctrine* (II, 202) and quotes at length from another (II, 582). While St. Germain was living in Vienna he spent much of his time in the Rosicrucian laboratory on the Landstrasse, and at one time lived in the room which Leibniz occupied in 1713. St. Germain also worked with the *Fratres Lucis,* and with the "Knights and Brothers of Asia" who studied Rosicrucian and Hermetic science and made the "philosopher's stone" one of the objects of their research.

Although an effort has been made to eliminate St. Germain's name from modern Masonic literature, careful research into Masonic archives will prove that he occupied a prominent position in eighteenth century Masonry. He acted as a delegate to the Wilhelmsbad Convention in 1782 and to the great Paris Convention of 1785. Cadet de Gassicourt described him as a travelling member of the Knights Templar, and Deschamps says that Cagliostro was initiated into that Order by St. Germain.

The Count de St. Germain is said to have died on February 27, 1784, and the Church Register of Eckernförde in Danish Holstein contains the record of his death and burial. But as it happens, some of St. Germain's most important work was done after that date. This fact is brought out in the *Souvenirs de Marie-Antoinette,* written by one of her ladies-in-waiting, the Countess d'Adhémar. This diary was started in 1760 and ended in 1821, one year before the death of the Countess, and a large part of it is concerned with St. Germain's efforts to avert the horrors of the French Revolution.

Early one Sunday morning in 1788 the Countess was surprised to receive a visit from the Count de St. Germain, whom she had not seen in several years. He warned her that a giant conspiracy was under foot, in which the Encyclopaedists would use the Duc de Chartres in an effort to overthrow the monarchy, and asked her to take him to the Queen. When Madame d'Adhémar reported the conversation to Marie-Antoinette, the Queen confessed that she also had received another communication from this mysterious stranger who had protected her with warnings from the day of her arrival in France. On the following day St. Germain was admitted into the private apartments of the Queen. "Madame," he said to her, "for twenty years I was on intimate terms with the late King, who deigned to listen to me with kindness. He made use of my poor abilities on several occasions, and I do not think he regretted giving me his confidence." After warning her of the serious condition of France, he asked her to communicate his message to the King and to request the King not to consult with Maurepas. But the King ignored the warning, and went directly to Maurepas, who immediately called upon Madame d'Adhémar. In the midst of the conversation St. Germain appeared. He confronted Maurepas with his treachery and said to him: "In opposing yourself to my seeing the monarch, you are losing the monarchy, for I have but a limited time to give to France. This time over, I shall not be seen here again, until after three successive generations have gone down to the grave."

The second warning from St. Germain came on July 14, 1789, when the Queen was saying farewell to the Duchesse de Polignac. She opened the letter and read: "My words have fallen on your ears in vain, and you have reached the period of which I informed you. All the Polignacs and their friends are doomed to death. The Comte d'Artois will perish."

His farewell letter, addressed to Madame d'Adhémar, arrived on October 5, 1789. "All is lost, Countess!" he wrote. "This sun is the last which will set on the monarchy. Tomorrow it will exist no more. My advice has been scorned. Now it is too late. . . ." In that letter he asked the Countess to meet him early the next morning. In that conversation the Count de St. Germain informed her that the time when he could have helped France was past. "I can do nothing now. My hands are tied by one stronger than myself. The hour of repose is past, and the decrees of Providence must be fulfilled." He foretold the death of the Queen, the complete ruin of the Bourbons, the rise of Napoleon. "And you yourself?" the Countess asked. "I must go to Sweden," he answered. "A great crime is brewing there, and I am going to try to prevent it. His Majesty Gustavus III interests me. He is worth more than his renown." The Countess inquired if she would see him again. "Five times more," he answered. "Do not wish for the sixth."

True to his word, the Count de St. Germain appeared to the Countess d'Adhémar on five different occasions: at the beheading of the Queen; on the 18th Brumaire; the day following the death of the Duc d'Enghien in 1804; in January, 1813; on the eve of the assassination of the Duc de Berri in 1820. Presumably, the sixth time was on the day of her death, in 1822.

What happened to the Count de St. Germain after that date? Did he, as Andrew Lang asks, "die in the palace of Prince Karl von Hesse about 1780-85? Did he, on the other hand, escape from the French prison where Grosley thought he saw him, during the French Revolution? Was he known to Lord Lytton about 1860? Who knows?" Who, indeed. One of the Masters spoke of the "benevolent German Prince from whose house, and in whose presence he (St. Germain) made his last exit—*home*."

In the last decade of the eighteenth century St. Germain confided his future plans to his Austrian friend, Franz Graeffer, saying,

> Tomorrow night I am off. I am much needed in Constantinople, then in England, there to prepare two new inventions which you will have in the next century—trains and steamboats. Toward the end of this century I shall disappear out of Europe,

> and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in 85 years will people again set eyes on me. Farewell. (*Kleine Wiener Memorien.*)

These words were spoken in 1790. Eighty-five years from that date brings us to 1875. What part did St. Germain play in the Theosophical Movement of last century? What part is he going to play in the present century? H. P. B. gave a cryptic suggestion of the time when he would again appear:

> The Count de St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur,* which will affect all Europe when it comes, and not one country alone.

Was the event of which she spoke the last great War, or does the real *Terreur* still lie before us?

Jane Lead: A Correction

In the study of Louis Claude de Saint-Martin published in the September issue (Vol. XXVI, p. 484), it was erroneously stated that after the Masonic convention held in Paris in 1785, Saint-Martin went to England "to meet Jane Lead." Jane Lead died in 1704, and it was rather the desire to study her writings that drew the French adept across the channel. Mrs. Lead was a member of the mystic sect of Philadelphians founded in London in 1651 by Dr. John Pordage, an English preacher of Cromwell's time. It had at the beginning some twenty members, but soon grew to a hundred, known as the "Angelic Brethren." Soon after the establishment of the Society the members began to experience ecstatic visions—a circumstance not remarkable in view of the mid-century cycle of psychic phenomena. On one occasion all present at a meeting of the Philadelphians passed into transports and saw hosts of "spirits," good and evil. This continued daily at their meetings, both day and night, for nearly a month. As Pordage reported the experiences, "when we closed our eyes, we saw just as well as when they were open. Thus we saw everything, both inward with the eyes of the mind, and outwardly with the eyes of the body." He explained it thus: "The true original ground of this seeing was in the opening of the inward eye of the mind; and thus it proceeded farther, in a magical manner, from the inward through the outward organ, through the most intimate union of the internal and external sight." (See Mr. Judge's description of the "three modes of sight," *The Ocean of Theosophy,* p. 145.)

MAGIC AND MAGICAL ARTS

THEOSOPHY is unique among all systems in that it arouses questions, where others profess to answer them. Of all schools, it is the only one which invites examination and cross-examination. In every direction one finds those who believe this, which others deny, reject that, which others accept, quite unconcerned in both cases that two irreconcilable verdicts are thus rendered on the same evidence by men of equal capacity and the like concern in ascertaining "the truth, the whole truth, and nothing but the truth."

Not Christian Science only is a system of "affirmation and denial," as many imagine. Its strength lies not in its own virtues but in the weakness of the average mind. Men everywhere are prone to repose on the yea and nay of mere opinion—their own or another's. An Occult law is involved here which determines the influence of one mind on another. Already there is a revival of magic in all the walks of everyday pursuits and business, for the art of "suggestion," of propagandum, is more and more relied upon and used for personal, partisan, national, and other mundane purposes. Everyone is nowadays trying by one means or another, in one fashion or another, to "psychologize" his neighbor to his own advantage, while at the same time "protecting" himself as best he can against succumbing to the like magic of another "practitioner." The matter has become so common that no one considers its basic immorality.

Magic, or magical art, has always been the stock-in-trade of the various orthodox or exoteric religions. The ever-multiplying sects are due to the practices of each succeeding generation of magicians who not only take over the ritual, ceremonies, "words of power" of their predecessors, but develop substitute or new conjurations of their own. But even the lowest and worst forms of religion have in them some element of morality, of good faith, of integrity, as may be seen by the fact that the priest or the prophet, the seer or the ecstatic, himself sets the example of sincerity, of devotion, of sacrifice.

The decline of any religion is not due to its absurdities, to its cruelties, to its increasing proportion of hypocrisy, as so many fancy, but to the loss of faith on the part of priest and ascetic. As they lose faith, their magic deteriorates, they can no longer rely upon their invocations, and so are at last forced to resort to pre-

tense, to subterfuge, to dependence on the favor of the multitude which before depended on their favor. Henceforth the populace rules the priest, until some one arises who "has faith," whether in old gods and fetishes or new, and once more is witnessed a new sect or a new religion.

Few appear to have observed that the "decline of faith" begins with the priests, not with the populace. But someone may retort, "It is merely begging the question to say that the priests lose faith in their own magic. What causes that loss of faith in them?"

The question is worth far more reflection than the average questioner is willing to give to any query. The priest, the prophet, the ascetic, the practicer of magic of any variety in any stratum of life, is a human being, and as such he is as subject as any other man to reactions internal and external. One has but to study the indices afforded in the extant records concerning any of the world's great men to be able to divide them into two categories ethically or morally. They are egotists or altruists. The average man is a mixture of the two in diluted form—that is to say, he is normally "luke-warm" in any direction or from every point of view. It is this lack of coherent integrity of nature which makes him susceptible to every wind of opportunism, every breath of consideration, factitious or well-intended as the case may be. "The rank is but the guinea's stamp," but the average mind judges all things by their appearance. When that appearance miters with his need or his desires, the imparted impulse gives him a stimulus lacking to his normal routine of existence. Whether the alcohol be physical, sensational, psychic, a degree of exhilaration results which by him is interpreted as "good." If the intoxicant is sweetened with moral platitudes, even the normally docile victim becomes imbued for the time being with "Dutch courage" and will fight "like a hero" for an unheroic cause or leader. It is a curious fact that once a small amount of syrup is added to any distilled liquor its quality is no longer discernible even by an "expert taster." The proper "sweetening" of religious, patriotic, charitable, moral or other phrases to which the popular mind is attuned, — and the public is ready to swallow the potion of the magician as a "divine dispensation." Disillusioned in one direction, the "habit" has none the less been acquired or strengthened, and the next magician with a fresh and more potent concoction finds his congregation already thirsty and waiting for the new Mass to be celebrated. So has "average mankind" been misled and betrayed generation after generation for untold centuries.

But what of the magicians themselves, the deceiving or self-deceived practitioners of the occult arts? *Why* do they, themselves, lose faith in the efficacy of their own highly successful practices? One can understand why the commons lose faith, but why their spiritual and temporal Lords? Because they, too, are men, are Souls. Two of the phrases that have come down to us indicate the disillusionment of the "great." From decadent Rome we have the query of negation, *Cui bono*—"What's the use?" From decadent France of the *ancien régime* we have the identical question, *À quoi bon?* Increasingly as concentration of wealth, of power, of luxury surfeits the few while starving the many, suicide of the body in the belief that this spells also annihilation of the Soul, is to be noted in every civilization. Since the "depression" of 1929 the proportion of suicides among the highly placed in the world's eyes has grown enormously. So much among those who have no religion of any kind except self-worship or Egotism. But if one observes the Churches one discerns in every sect the Soul-suicides, the "living dead" among the clergy—priests and preachers who plead and pray as hired advocates do before Judge and Jury, as politicians do in the legislatures. The outcast and the criminal multiply in every city, deadly fungi on the culture of the times. What made them what they are? Hard as is this disease of the body politic, what shall we say of "organized vice"—organized by the alliance of the law-making and law-enforcing with the law-breaking elements of the population? What causes these men to lose faith in the magic of honor, of duty, of responsibility?

Theosophy raises these questions and many others for the consideration of all those men who see the evils of the times but who have not lost faith in the natural goodness rather than the "natural depravity" of the human heart, and who long to live lives of useful and intelligent philanthropy—but who do not know how. They *cannot* deal intelligently and humanely with effects until they understand the concatenation of causality. They *cannot* gain the magic of a Washington, a Lincoln overnight nor in one short life, but they *can* acquire the magical arts of patience, of forbearance, of fidelity to the Higher Self of Humanity—and this, "wherever the long roll finds them standing."

Theosophists, of all men, have the opportunity of learning the Magic of the Masters of Wisdom, the Magical Arts of H. P. Blavatsky, of William Q. Judge, of Damodar Mavalankar, of Robert Crosbie, of every "unknown soldier" who has given or is giving his life to the great First Object.

INDOCTRINATION OR EDUCATION?

> The principle of religious instruction is authority; that of secular instruction is demonstration and verification.—WILLIAM T. HARRIS, *United States Commissioner of Education,* 1889-1906.
>
> It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority—H. P. BLAVATSKY, *The Secret Doctrine,* 1888, Introductory.

THEOSOPHISTS are in complete agreement with Voltaire, that, "Not until the 'age of reason' should God be so much as mentioned to children," if by "God" is meant the personal deity of orthodox theology. To this the religionist quite naturally responds, "But theosophists teach their children the doctrines of Theosophy," and indeed, he might quote a letter from one of the Great Teachers which says: "The sons of Theosophists are more likely to become in their turn Theosophists than anything else." What, then, apart from the traditional right of parent to teach his children what he believes to be the truth, can justify the instruction of children in the Wisdom-Religion?

For one who understands the real nature of Theosophic philosophy, this question can hardly arise. Need there be "justification" for teaching children "the art of life, the science of living"? Yet, turning to a modern spokesman for Catholicism, we find him affirming, "the Catholic religion is to be classed with the exact sciences, . . . the Catholic Church is endowed with infallible power to distinguish between religious truth and religious error."[1] This problem requires a twofold solution, first, with respect to the individual family, and second, with respect to organized society.

Impersonal justice requires that the individual parent examine the *content* of the philosophy he provides for his children, in comparison with other teachings and systems, religious or scientific, and have satisfied every demand of reason in this regard. He may know intuitively that he has chosen aright, but in this world of intellectual and moral conflict, where the "God-guided" proclaim the infallibility of their "inner voice" and a thousand-and-one new "revelations" vie with scriptural dogma, Theosophy must be known as the rational explanation of things as well as the intuitively determined "truth." Theosophists agree with Voltaire, then, because it can be shown that belief in a personal God destroys self-

[1] John A. Ryan, *Journal of Social Philosophy,* January, 1937.

reliance, leads to a deformation of the intellectual principle, and *kills* intuition. Wherever there have been religious wars and persecution, there one finds the dogma of an extra-cosmic, personal deity. For these reasons, supported by comparison and analysis, theosophists hold that this doctrine is fundamentally *bad* for mankind, and they have, by the same method, determined that the teachings of Theosophy are fundamentally good.

These conclusions can be honestly maintained only by those who have come to them as a consequence of independent thought and research. It is actually a negation of the spirit of Theosophy to take even the word of H. P. B. in these matters. The basis of Theosophic conviction, as in secular instruction, is demonstration and verification, and the teaching "claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy." (*The Secret Doctrine,* Preface.)

There are those, however, who assume the position of complete agnosticism, who deny *a priori* that *any* system is true. They assert that if truth exists, we cannot know it. One committed to this judgment seldom studies religious or philosophical systems, for to do so would be to discover that some are better than others. This all-denying relativism of the agnostic, when applied to the problem of education, drives him to the supposition that practical morality need not have a foundation in metaphysics. He is bound to defend the thesis that a "rule of thumb" ethics with immediate pragmatic justifications is sufficient for the moral education of the child. The teaching of any principles at all is in such case regarded as "indoctrination," on the theory that the child should be allowed to reach an "unbiased" maturity, and that he will then be in a position to choose for himself what religious philosophy he will adopt. Were such a course at all possible, this would be a fine idea. The fact is, however, that *there is not a single thing we count as knowledge which is without metaphysical implications.* To take a single example, every science taught in the schools bristles with the metaphysical presuppositions of materialism. This is indoctrination, all the more reprehensible because the pupils are not made to realize the significance of the philosophical doctrines on which modern science is based. No parent who has considered this fact can conscientiously neglect the education of his child in the principles of metaphysics. In *The Key to Theosophy,* in the Section on "Theosophy and Education," H. P. Blavatsky drew the lines of this issue clearly:

> . . . school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: "The struggle for existence" and the "survival of the fittest." All through his early life, every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self," the lower, personal, animal self, is the end-all, and be-all, of life. Here you get the great source of all the after-misery, crime, and heartless selfishness, which you admit as much as I do. Selfishness, as said over and over again, is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hotbeds of such selfishness. ("Theosophy and Education.")

The materialism which forms the basis for the natural and social sciences is in itself an attempt to answer those questions of origins, processes, and ends which were once dealt with by theology. If we call the teaching of sectarian religion by the schools "indoctrination," how can the unproved mechanistic assumption of modern science escape the same label? The history of modern science is final evidence that the "scientific method" provides no satisfactory criterion of truth, and should not, therefore, decide the content of education. The higher tribunal residing in the rational and spiritual nature of the individual is alone entitled to make determinations of this kind. An educational system which fails to point this out to the student is insidiously misleading because it conceals the dogmatic nature of what is taught. As Judge Learned Hand told the Harvard alumni in 1936:

> There is no democracy among human values, however each may cry out for an equal vote. It is the business of the soul to impose her own order upon the clamorous rout; to establish a hierarchy appropriate to the demands of her own nature. . . .

The object of Theosophy is to provide human souls with a basis of principles by which each one may find for himself the true order of human values. With this in mind, let us examine more closely the argument that ethics, like "Topsy," will somehow just "grow" from secular education and everyday experience. We quote a writer of the last century who advanced this thesis with respect to public school education:

> Moral sentiment is held in solution by the reading-books, which are full of the choicest specimens of the world's literature. In every mathematical operation, the necessity of exactness, fidelity, and veracity is enforced. In historical studies, moral laws are illustrated upon a large scale, and moral

> qualities are made impressive by the lives of great men. . . . The discipline of the school in itself affords a very precious training in morals . . . punctuality, habits of order; the lesson of obedience and reverence for the rights and feelings of others as human beings; the sanctity of property and the necessity of truthfulness; . . . — these and other moral qualities of the highest moment are for ever being imparted by the vitalizing conditions of the school.
>
> The personality of the teacher is the chief source of moral influence . . . there is only one way to increase the moral power of the school, and that is, not by creating didactic machinery, but by investing in noble teachers. Place a Horace Mann or a Thomas Arnold in a schoolroom, and that school will possess more moral power than resides in all the ethical handbooks in the world.[2]

These propositions serve equally to defend the same sort of moral education in the home, for the parent is but a teacher in more intimate relation with the child. That they are true, so far as they go, is incontestable, but do they go far enough? If great literature contains moral value "in solution," how did it get there? Was it because the writers of great literature were briefly and superficially "exposed" to "the classics"—as in modern education —or was it the consequence of a pondering of the principles of things? If—

> Lives of great men all remind us
> We can make our lives sublime. . . .

let us then study the great men to learn how they became great, not merely in the hope that we may imbibe a little morality incidentally. Where is the great man who was ignorant of the enduring philosophical problems of life—and by these are meant, not the abstractions of scholasticism, but the surging questions of the human heart: Who am I? Why was I born? What is it all for?

Mathematics is indeed of great value in the development of character, but let us remember, it was a *pre*-requisite for entry to the school of Pythagoras—that is, a discipline preparatory to the ethical education of the disciple. Or, as put by Aristotle in the *Ethics,* " . . . while young men become geometricians and mathematicians and wise in matters like these, it is thought that a young man of practical wisdom cannot be found. The cause is that such wisdom is concerned not only with universal, but with particulars, but a young man has no experience, for it is length of time that gives experience." How to relate the exact knowledge of mathe-

[2] Joseph H. Crocker, *Westminster Review,* August, 1895.

matics to practical life—that is the problem, and the axioms of the geometer remain silent in this regard. Corresponding axioms of the mathematics of the soul are required.

As to the lessons of common courtesy, of honesty, the sanctity of property and the necessity of truthfulness, supposed to be imparted by the schools, one may inquire if the mounting statistics of crimes committed by the youth of America are to be adduced as evidence of the efficacy of this method. If educators contend that their program provides an adequate ethical basis for life, then they must admit responsibility for the results.

The recommendation that we invest in "noble teachers" is the best of all, but in these decadent days a Horace Mann—or an Arthur E. Morgan or Robert Maynard Hutchins—is a rarity indeed. We may regard ourselves fortunate if destiny allots a single such educator to a generation. And when a "noble teacher" like Dr. Hutchins advocates a program of education with philosophic content, he is at once accused of "indoctrination." Thus, Porter Sargent, Boston commentator on education, jibes: "He would be sure to get the Catholic vote. . . . The Pope is in agreement with Hutchins, as are Mussolini and Hitler."[3] Horace Mann gave up a lucrative law practice to devote his life to the reform of education in the United States. There was something in him, fortunately, which transcended our "dollar morality." Why are the Horace Manns so few? We lack noble teachers because America doesn't care much for nobility—"it doesn't pay." Our values are awry because we do not study philosophy. The ignorance of the average citizen as to what constitutes a real education is summed up by a critic of "America's obliquity of educational vision":

> . . . when a townsman boasts of his school system, he points to his million dollar apparatus and to the thousands of school children who spend six hours a day therein. Would it ever occur to him to boast—even if he could say it—"we have a library of over 50,000 volumes"—or—"Our school buildings are twenty years old, but we have Mr. Plato and Mr. Quiller-Couch on our faculty."[4]

It becomes evident that we cannot afford to wait until the child is grown to the age of reason to teach him a philosophy of conduct, for obviously, that is what America has done, is doing, and the results are before us. Every parent has the moral obligation of facing this issue squarely, of making some kind of choice.

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[3] Quoted in *Time*, May 30.
[4] From a letter printed in *News Week*, March 7.

The problem of moral education from the standpoint of organized society resolves itself into the question: Is moral education a proper concern of government? While in the opinion of Plato, "the duty of the legislator is and always will be to teach you the truth of these matters" (*Laws*), the authors of our Constitution determined that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." (First Amendment.) The spirit of this provision was expressed by a passage attributed to George Washington which appears in a treaty between the United States and Tripoli, negotiated in 1797: " . . . the Government of the United States is in no sense founded upon the Christian religion."

Nevertheless, the following States have passed laws permitting or requiring the reading of the Bible in the public schools: Alabama, Delaware, Florida, Georgia, Idaho, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, New Jersey, North Dakota, Oklahoma, Pennsylvania, South Dakota, and Tennessee. Oregon has an act excusing children from public schools on occasions of religious instruction elsewhere. Inasmuch as the national government has no jurisdiction over the educational policy of the States, each one is free to establish sectarian religious worship in the schools, if its citizens desire. States whose constitutions prohibit such worship are always in danger of having amendments passed to change this rule. In New York, for example, at the Constitutional Convention held this year, an amendment was proposed which would permit—

> . . . religious instruction, under the direction of a duly constituted religious body, for pupils in the free common schools by instructors of the same religious faith as the pupils instructed. The religious instruction so permitted shall be given only with parental consent and at the times prescribed by the legislature; but no compensation shall be paid from public moneys for such instruction.

This was the Murray proposal, which was vetoed. The so-called "Catholic bus bill," however, providing that the State must supply free transportation to children attending denominational schools, was adopted by the New York law-makers, which means that it will be placed on the ballot for citizens of that State to decide upon this month.

An issue of similar import will be considered by Congress in the next session. The Harrison-Thomas-Fletcher Bill (S. 419), incorporating the recommendations of President Roosevelt's Advisory

Committee on Education, provides for Federal grants to the States to aid public elementary and secondary school education. As to whether or not this is in general a good plan, each one must decide for himself. Many educators approve the idea in principle. However, this bill says that the United States Commissioner of Education, in auditing the expenditure of such funds, "shall accept the decisions of the respective states as to what constitutes a public elementary or a secondary school." It is quite conceivable, as critics have pointed out, that some States may decide that certain schools hitherto regarded as private are, in fact, "public." It seems a foregone conclusion that pressure in this direction would be exerted, should the measure pass. We may anticipate the sources of this pressure by considering the present status of private schools in this country, and the auspices under which they are conducted, as given in the report of the Advisory Committee:

> . . . in 1933-34 there were about 12,000 private elementary schools and secondary schools in this country. Nearly two-thirds are controlled by the Catholic Church, and about one-sixth are under other church auspices. Private schools enroll about one-tenth of the total number of elementary school pupils and about one-sixteenth of the total number of high school pupils. In general, these schools meet the standards set by public authorities. Most states recognize the public service they are rendering by granting tax exemption to such of them as are nonprofit making in character.

If Federal funds should be diverted to sectarian institutions which, because they render "public service," have been defined by individual States as "public schools," the first amendment to the Constitution will be, in the familiar phrase, "not worth the paper it is written on." This is not a political issue, but a matter of conscience and religious freedom.

Government, in Kali Yuga, is of necessity secular in character. The fact that the archaic wisdom of the *Manava Dharma Shastra* combines religio-philosophical with simply civil government, that Plato regarded instruction in metaphysical truth as the duty of legislators, does not mean that such an order of society can or should be imposed by political means. The ideal states described by sages and philosophers indicate the true organization of society which humanity will some day voluntarily adopt under the guidance of King-Initiates. Meanwhile, theosophists must work as individuals, striving to realize in their individual and family lives, and in their relations with others, the ideals of communal life. Self-induced and self-devised effort is the rule of human evolution in

every age, Iron or Golden. When there is unity of thought, will, and feeling, of aim, purpose, and teaching, among all mankind, or among the large majority, then will the Golden Age of Arya again prevail and the Platonic republic of brotherhood become an objective reality. But until that time, a liberal democracy is probably the nearest we can come to the ideal state. Modern democracy is the political expression of the sentiment of Voltaire, "I do not agree with a word you say, but I will give my life to secure you the right to say it." It is the form taken by a society of freedom-loving individuals who are unable to agree on any of the ultimate questions of life, except that of the necessity of freedom in their consideration.

But when groups of individuals within a democracy come to some agreement on these questions, they are free to pursue their philosophy in cooperation. This is what theosophists have done and do. Asked what, in the opinion of a theosophist, would be true education of the young, H. P. Blavatsky set forth a program which is today being carried out by theosophists in many parts of the world. She said:

> Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education. ("Theosophy and Education," *The Key to Theosophy*.)

Life is only a document to be interpreted, matter to be spiritualized. Such is the life of the thinker. Every day he strips himself more and more of personality. . . . He does not even believe his body his own; he feels the vital whirlwind passing through him—lent to him, as it were, for a moment, in order that he may perceive the cosmic vibrations. . . . He asks nothing from life but wisdom. —*Amiel's Journal.*

TALENTS—THEIR USE AND DISUSE

IN youth it is fairly easy for the average person to serve the commands of "talent," whatever that word truly implies. How many youngsters will slave at a drawing, a mechanical contrivance, a poem—striving, indeed, as though time itself stood still. Youth is known to awaken at night, enchanted by some shining idea; and youth, curiously, will find it of importance to rise from sleepy comfort to labor that the shining may find a vehicle.

Lost "youth" is truly the loss of the creative talent. The decline noticeable in the aging mentality begins with unfruitfulness, breeding boredom, querulous complaint, ennui. Usually the keeper has drugged the body, however, and not the other way about. For the voice of the inner self, the voice of inspiration, when it is continually neglected, at long last becomes mute. Then the keeper has no voice to serve, excepting that of the slothful body; then is the decline of life, whatever the number of one's years.

If talents were only buried and lost for a time, as the biblical parable relates, the punishment might not be so severe. Unfortunately, the loss of talents is always accompanied by the habit of drifting, the tendency to "let one's self go," to seek the "line of least resistance" to the personal nature.

Does age "make us" selfish, occasionally? Does one become a little less generous, a little less forgiving and kind, less solicitous of the welfare of others? Is there the tendency to give in, more and more, to the personal self which begs to be relieved from the hardy discipline of following the faint glimpses of the unknown road ahead. Slothfulness evades effort, avoids ideas, however noble, which might lead us into new struggles. Routine tasks are easier. A life devoted to avoiding hardship, to seeking comfort, naturally produces a concern that others do not disturb our ease, endanger our security, or widen our personal groove of life. Minds allowed to fall into such habits are willing prey to jealousy, to vanity and fear, anger and annoyance. We give up the stern master of a high ideal to become a slave for many easy ones: the house is divided against itself, and the many masters at last destroy.

The talents of unselfishness, generosity, self-sacrifice, impersonality, humor, the sense of fitness, are mysteriously bound up with our use of the senses and perceptions. An arresting drama, an immortal canvas, a sublime melody, or great invention and discovery—these have all "come through" to some soul which was

waiting on a voice other than and beyond its immediate bodily desire, a soul ready to work at giving the immaterial vision an objective embodiment. At the moment of inspiration the mind and soul are free; there is concentration on a vision beyond the shackles of desire. No matter what the task, if the inner self directs, there exists the only freedom, the only self-mastery, the only complete independence from the outward dictates of circumstance or personal preference.

Talents are abused when the creative power is turned to purposes of selfishness, when the striving is no longer part of the search for the inner light, but simply to maintain an earthly haven, to obtain security in a competing world, and with material fears the actuating force.

All the insincere little gods, all the hypocritical mimes are at the beck and call of the one who plays a talent for fame, for income only, for any of the popular intoxicants of the separate personality. Often the simulations of Art will overshadow the poor and honest original. The clever copy, reinforced by a trained technic, hurriedly conceived, forced into an unnatural being by some cheap necessity—yes, the clever copy may cause old homespun to *seem* naive, unfinished, crude.

The embodiment without the ensouling necessity to give it meaning, the miserable tragedy of masquerading pretense—these indeed bring a more deadly forfeiture of inspiration than does *disuse* of talent. Without the striving, the travail, the divine struggle to find a vehicle fitting to a vision, the result is mockery. Easy to build a beautiful mask for the empty void, but hard to find an adequate body for the breathing, living spirit.

Hidden within our conception of talents reside difficult theosophical duties. What talent we need in our everyday human relationships! That sudden honorable insight into a routine situation demands to be made a sensible reality, no matter what the difficulty and inconvenience. An idea, no matter how paltry it may seem, will lead to better when cultivated. Whether it be a visit to the sick, a good book passed on, a helping hand, the household tasks, a new window box or garden plot, all these things require a readjusting of routine, and could easily be left undone with no one but ourselves the wiser.

No matter what the degree of expertness, if the ready will is the prompt executor of the unselfish thought, mastery of self will slowly grow, the untrammeled freedom of youthful power be reborn.

Talent is power on any plane of being. In any channel it becomes greater in accordance with the measure, scope, and fullness of its exercise and use.

Simulation, hypocrisy, imitation, in any relationship, may fool the shadows that look on, but only the imitator is pitiable for his blindness to the ever-present unexpressed miracles that are the potentiality of every honest life. Only the insincere one is fooled.

The Spirit of Man is Creator

The ancient philosophy affirmed that it is in consequence of the manifestation of that Will—termed by Plato *the Divine Idea*—that everything visible and invisible sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. The imaginary atoms, a figure of speech employed by Democritus, and gratefully seized upon by the materialists—are like automatic workmen moved inwardly by the influx of that Universal Will directed upon them, and which, manifesting itself as force, sets them into activity. The plan of the structure to be erected is in the brain of the Architect, and reflects his will; abstract as yet, from the instant of the conception it becomes concrete through these atoms which follow faithfully every line, point and figure traced in the imagination of the Divine Geometer.

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN.

—H. P. Blavatsky.

YOUTH-COMPANIONS' FORUM

IN the article, "Jesus, the Christ" (THEOSOPHY, XXIV, 301), *it is suggested that Jesus passed through the "strait gate that leadeth unto life," in the initiation chamber of the Great Pyramid of Gizeh. If outer ceremonies, passwords and formalities are useless, how would Jesus benefit from such a ceremony? Is the neophyte suddenly illuminated? Are such initiations held today, and if so, for what purpose?*

A true conception of the nature of initiation provides the basis for answering all these questions. According to Theosophy, "the whole universe is an aggregate of states of consciousness," the state of a being depending upon the degree of intelligence attained. It is taught that the whole of life is a series of progressive awakenings to higher planes of consciousness—each an initiation. The essential difference between one who is an initiate and one who is not lies in the fact that the former looks at all things from a totally different point of view from that of the ordinary man. It is not merely that the initiate has acquired knowledge of powers that others do not possess, but that he is on a higher plane of consciousness altogether. If between the plane of thought of a Theosophist and the average man there may be an immense gap, how much greater must it be between the mortal man and the initiate. Initiation marks the transition from one plane of consciousness to another. When one plane of experience has been exhausted, a fresh impulse is needed to enable one to go on higher, and this is provided by initiation.

As all progress in life must be earned, no mere formal rite can produce an initiate. Preparation for initiation begins on the inner planes of being. The whole nature of the man must incline to the desired ideal of development. Masonic fraternities rely upon outward signs and tokens to indicate the status of their members, who, without such guarantees, are only uninitiated outsiders. The true adepts and their disciples bear an indelible mark and speak the words which show to some that they are what they are under law, not men who, having undergone a childish ordeal, are possessed of a diploma.

This is not, however, to suggest that ceremonies in their pure and undebased form are useless. Greek and Egyptian history abounds in references to the Mysteries, initiatory rites wherein the candidates watched dramatic representations of the lives of the gods and goddesses performed by the Hierophants. These per-

formances taught the Wisdom-Religion to the neophytes symbolically. We may have an intellectual grasp of the principles of Theosophy, but the ancient Mysteries provided a living drama of Truth, before the eyes of the neophytes. They saw revealed the secrets of cosmogony; the nature of the soul, its relation to the body and the method of its purification; the experiences of the disembodied soul in the subjective world; the process of incarnation and the sevenfold constitution of man.

The ceremony conducted in the Initiation chamber of the Pyramid of Gizeh, where, perhaps, Jesus was initiated, enacted the story of evolution, the incarnation of spirit in matter, and its ultimate resurrection. The candidate, representing the Solar God, descended as an energizing ray into the Sarcophagus or womb of nature. Emerging from it two days later, after undergoing the direst trials, he typified the resurrection of life.

Ritual is worse than useless when performed without understanding of its hidden meaning and purpose. But ceremonies performed with knowledge, and by one who has meditated on their secret meaning, are literally *White Magic*. To use Mr. Judge's illustration: If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter. On the testimony of the greatest Greek and Roman philosophers, the ancient Mysteries promoted virtue. Iamblichus said: "Exhibitions of this kind in the Mysteries were designed to free us from licentious passions by gratifying the sight and at the same time vanquishing all evil thought, through the awful Sanctity with which these rites were accompanied." The ceremonies were in themselves of such a character that they attracted the beneficent forces of the nature and protected the candidate from evil influences which he was not yet capable of overcoming.

The prospective initiate during his trials enters into an utterly new world and of necessity requires the help of those who have passed on before him. This aid is given at the time of initiation. We know that in the period of evolution when the lighting up of Manas took place—in reality the archetype of every initiation—man required the help of those who already possessed the flame of Mind. Likewise, the neophyte cannot rise to new heights unaided.

The questioner asks if Jesus was benefitted by his initiation in the pyramid of Gizeh. If Jesus was, as H. P. B. said, "a Mahatma, a Perfected Man," he must in ages past have gone through this degree of initiation. Mr. Judge said of Abraham that he was "an Adept who had long ago passed beyond the need of ceremonial or

other adventitious aids." What, then, could have been Jesus' purpose in undergoing this form? He came, we know, in a descending cycle when the true practices were suffering corruption and materialization—when the letter of the law seemed more important to follow than the spirit. Jesus did what he could to restore the purity of the ancient forms. If he underwent initiation in the Holy of Holies, it was not for his own benefit, but to set a true example.

Are such initiations held today? As every nation and race adds to the number of adepts, initiation can never cease, although outward rites may differ with every race. Forms change with modes of life. In all ages the important thing has been and is the fitness of the candidate. Mr. Judge, speaking of sacrifice, wrote: "In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect, becomes a sacrifice to be performed by each man in his own nature upon the altar of his own heart." Sacred ceremonies such as instituted in their purity by the Master are a physical plane symbol and record of divine states and laws, and in each age their outward form is of such a nature as will bring about the greatest good to all concerned.

In "First Century Christianity" (THEOSOPHY, XXIV, 436), *there is a quotation from Mark, Chapter IV, in regard to the esoteric teachings: "That seeing, they might see and not perceive; and hearing they may hear and not understand." If the masses are worth enlightening (and the Great Teachers seem to have come for that purpose), why should they be thus misled and deliberately made not to understand?*

The apathy of humanity toward any teaching which does not offer "immediate results" is very great. Because of this inertia—characteristic of *Kali Yuga*—the Teachers divide their doctrines into exoteric and esoteric, the one for the public and the other for those who will *work,* who will apply the ethics *first.* Certain disciples of Jesus were willing to adopt his unselfish code and to follow the rules of purity in thought and act. To them he gave the secret doctrine which would have been like matches in the hands of children if it had fallen among those who were not ready. H. P. B. explains the hazards involved:

> The danger was this: Doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to the seven-fold occult forces—those of the higher planes being of tremendous power; . . . the abuse of which would cause incalcu-

> lable evil to humanity. A clue, which is, perhaps, no clue to the present generation—especially the Westerns—protected as they are by their blindness and ignorant materialistic disbelief in the occult; but a clue which would, nevertheless, have been very real in the early centuries of the Christian era, to people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them rife for abuse of occult powers and sorcery of the worst description. (*The Secret Doctrine* I, xxxv.)

According to *The Key to Theosophy,* "No more here [in Palestine] than in India, could the secrets of initiation be divulged, lest by giving that which is holy to the dogs, and casting pearls before swine, both the *Revealer* and the things revealed should be trodden underfoot." Again, writing of Jesus and Buddha, H. P. B. says: "Their desire was, without revealing to *all* the sacred mysteries of initiation, to give the ignorant and the misled whose burden in life was too heavy for them, hope enough and an inkling into truth sufficient to support them in their heaviest hours."

In all ages there have been sages who are masters of the mysteries of life, but who can reveal only what their younger brothers can comprehend. No man can teach the ultimate truth to another: Everyone has to obtain *final* knowledge for himself, simply because final knowledge is *Self*-Knowledge.

What distinguishes the Neoplatonic from the Hermetic teachings?

(*a*) There is no difference between the teachings of the Neoplatonists and the Hermetists—both are Theosophy. But the mind of the race presents differing aspects in different ages. The forms of its superstitions and prejudices change and thus the work of the Great Teachers consists in part of clearing away these vagaries by a clear statement of the three truths. The form or outward approach to the race-mind may differ, but the truths are unchanging. The Theosophy of today reconciles science and religion as part of its work. The Theosophy of second and third century Alexandria as part of its work sought to show the unity of Platonic teachings with Oriental Philosophy. The teachers of that epoch linked the Kabala and the Occidental teachings and joined the Theosophy of Egypt with that of Greece. They showed that the Hermetic teachings were identical with the oldest Vedas.

In *Isis Unveiled* H. P. B. calls the Hermetic philosophy the anciently Universal Wisdom Religion. Hermes is a generic name identifying the members of a series of great personages. How very

ancient they were may be gathered from the fact that Osiris, who is said to have been an Atlantean, had the *second* Hermes for a teacher. The Hermetic philosophy was recorded in many books or manuscripts dealing with medicine, geometry, anatomy, astronomy and the arts. The Neoplatonists said that their school dated from Hermes, and Plato and Pythagoras are said to have studied the Hermetic lore.

(*b*) Fundamentally the teachings are the same—that is, the doctrines of both with regard to Spirit, Matter, and manifested Life, are identical, the distinguishing marks being those of age, detail, survival, and terminology.

The Hermetic philosophy is of immense antiquity, the oldest in the world along with Hinduism. According to Madame Blavatsky, the name Hermes, or Thoth, means "God of Wisdom" and is a generic title given to adepts of various countries, the Egyptians reckoning five in their history. As stated in *The Secret Doctrine*:

> They were all serpents of wisdom as connected with the sun astronomically and with wisdom spiritually. They were enlightened by the solar and planetary gods during the earliest intellectual race, the Third.

Thousands of books have been attributed to the mythical Hermes. Seleucus tells us that at least 20,000 of his works came before the period of Menes. It is easy to infer from this that the Secret Doctrine was at that time recorded in great detail. Although some of the Neoplatonists made Greek translations from original books, very little of the Hermetic philosophy is now extant, and that in perverted fragments, having passed through the hands of the church. According to H. P. B.:

> No student of occultism, . . . ought to be betrayed, by the usual phraseology used in the translations of Hermetic Works, into believing that the ancient Egyptians or Greeks spoke of, and referred, monk-like, at every moment in conversation, to a Supreme Being, God, the "One Father and Creator of all," etc., as found on every page of such translations. No such thing indeed; and those texts *are not the original Egyptian* texts. They are Greek compilations, the earliest of which does not go beyond the early period of Neo-Platonism. No Hermetic work written by Egyptians (*vide* "Book of the Dead") would speak of the one universal God of the Monotheistic systems; the one *Absolute* cause of all, was as unnameable and unpronounceable in the mind of the ancient philosopher of Egypt, as it is for ever *Unknowable* in the conception of Mr. Herbert Spencer. As for the Egyptian in general, as M. Maspero well remarks, whenever

> he "arrived at the notion of divine Unity, the God One was never 'God,' simply." " . . . In short, whenever speaking of Egyptian Monotheism, one ought to speak of the Gods *'One'* of Egypt, and not of the one god" (Maspero, in the *Guide au Musée de Boulak*). It is by this feature, pre-eminently Egyptian, that the authenticity of the various so-called *Hermetic Books,* ought to be tested; and it is totally absent from the Greek fragments known as such. This proves that a Greek Neo-Platonic, or even a Christian hand, had no small share in the editing of such works. Of course the fundamental philosophy is there, and in many a place—intact. But the style has been altered and smoothed in a monotheistic direction, as much, if not more than that of the Hebrew Genesis in its Greek and Latin translations. They *may* be *Hermetic* works, but not works written by either of the two Hermes—or rather, by Thot (Hermes) the directing intelligence of the Universe (*See ch. xciv., Book of the Dead*), or by Thot, his terrestial incarnation called Trismegistus, of the Rosetta stone. (*S. D.* I, 674-5.)

The Neoplatonic philosophy, on the other hand, began as an Eclectic School founded in Alexandria by Ammonius Saccas. Ammonius wrote nothing, but his pupil, Plotinus, arranged the philosophy in nine divisions—the *Enneads*—when he was fifty years old. Other important figures of the school were Porphyry, Iamblichus, Plutarch the younger, and Proclus. These Neoplatonic philosophers sought to point out the similarity of basis between Greek philosophy—of Pythagoras, Plato and Aristotle—and Oriental ideas. They emphasized the three fundamental propositions of Theosophy, explaining the world as an emanation from one divine principle, the source and goal of all conditioned being. Although many of their books have been withdrawn, lost or destroyed, including those by Proclus dealing with magic, much of the Neoplatonic literature is intact and available to the modern student. Greek terminology is used. According to Madame Blavatsky, Neoplatonism was the last bright light in history—"the ultimate effort of high intelligences to check the ever increasing ignorant superstition and blind faith of the times; the last product of Greek philosophy, which was finally crushed and put to death by brute force."

PSYCHISM IN THE 20TH CENTURY

II

IN his diagnosis of the psychological struggle so widely characteristic of modern life, Mr. Barber himself makes the "projection" which is the unconscious error of nearly every current scientific theory. He externalizes the conflict, making the impersonal force of social change responsible for the maladjustments of the individual. Doubtless social conditions are a *proximate* cause of schizophrenia, but it is perfectly obvious that the same conditions which in one case seem to drive a man insane, in another spur the development of a great humanitarian and reformer. In every human being reside the potentialities of both insanity and divinity. As a writer in the *Survey Graphic* for April, 1937, remarked:

> I defy anyone to read through a text on abnormal psychology and not experience again and again a queer shudder of recognition: "Heaven help me, I've done that! I've felt that way—I'm like that sometimes—"

If we seldom read of men and women who feel in themselves the yearning to become Buddha-like in their actions, it is because we are living in *Kali Yuga,* when the darkest aspects of human nature are most prominently displayed. Yet the true answer to Mr. Barber's complaints was made five thousand years ago, in the hour when the Black Age began:

> KRISHNA: "Without doubt, O thou of mighty arms, the mind is restless and hard to restrain; but it may be restrained, O son of Kunti, by practice and the absence of desire. Yet in my opinion this divine discipline called yoga is very difficult for one who hath not his soul in his own control; yet it may be acquired through proper means and by one who is assiduous and controlleth his heart."

Modern scientific theory assumes that the universe is essentially pluralistic: that is, "that some things happen without any genuine dependence on other happenings." It follows from this assumption that laws deduced from a study of partial phases of nature will not be invalidated by investigations in other fields. Thus, it never occurs to medical men that the metaphysical doctrine of the immortality of the soul might have a bearing on the validity of their theories of therapeutics. The human organism is treated as an isolable system, and its welfare supposed to be independent of any "moral" factor. Ignorant of Karma in its aspect of the law of ethical causation, ridiculing the proposition that the individual is the net result of choices

made in this and former incarnations, medical science devotes much of its energies to futile attempts at physiological cures for afflictions that have their origin on quite another plane. The insulin shock treatment of schizophrenia, discovered by Dr. Manfred Sakel of Vienna, is a notable illustration.

Because of the apparently brilliant success of Dr. Sakel in curing what has been regarded as in many cases a hopeless form of insanity, his method has been widely heralded and widely adopted. The treatment involves heavy doses of insulin injected deep into the muscles, continuing for from several weeks to three months, sometimes longer. The insulin produces a coma in which the patient remains until sugar is administered to restore consciousness. The action of insulin is to reduce the content of sugar in the blood, producing the shock called *hypoglycemia*. The recoveries which result are described by Dr. Lloyd H. Ziegler, of Albany:

> Insulin enables one to subject the patient to an internal hunger or deprivation, leading to unconsciousness and coma. If the usual patterns of behavior are not too habitual or rigid, the recovery from coma may be the point of departure for other behavior more in keeping with social demands. Or the brain cells themselves may have been conditioned to provide untapped resources dormant in the biogenetic anomaly known as schizophrenia. In either sense, the patient is "born again," not so unlike the concepts held by our friends the spiritual advisers. In one instance it is produced by biochemical means, in the other by a profound emotional shake up.[2]

In a symposium held last year at the New York Academy of Medicine, Dr. Sakel described what he thinks to be the process of recovery in terms of the thought or "consciousness" of the patient:

> My observations lead me to assume that the comatic state first eliminates and then inhibits that portion of consciousness in a psychotic subject which happens to be most active and alive at the time, with the result that the other portions, which I may perhaps call the antagonistic part of the patient's mentality, again arises to the surface, once more to achieve dominance. With prolonged proper treatment, the coma serves to produce a permanent dominance of those components which hitherto had been repressed.[3]

It has been thought that as the brain seems capable of oxidizing only one foodstuff, carbohydrate, lack of this element through the reduction of blood sugar was a factor in the recovery. However,

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[2] A. M. A. *Journal*, Oct. 16, 1937.
[3] New York *Times*, May 15, 1937.

Dr. Laszlo von Meduna of Budapest has been obtaining the same results as Dr. Sakel by using metrazol, a camphor compound, instead of insulin. Metrazol, however, *increases* the amount of sugar in the blood, and instead of throwing the patient into a coma, produces convulsions which in many respects correspond closely to a major seizure or fit of epilepsy! Both drugs, however, bring about "cerebral anemia": glycemia causes a sudden flow of blood away from the brain, while the metrazol convulsion lessens the flow in both veins and arteries to as low as one-fifth of normal.

Both Dr. Sakel's and Dr. Meduna's methods experience difficulty with chronic cases of schizophrenia. A statistical analysis made by Dr. Emerick Friedman of 2,937 patients treated by von Meduna's convulsion technique indicates that 60 per cent of the early cases were discharged from mental hospitals, but of the chronic cases, only 8.36 per cent recovered, though 37.76 were benefited.[4] Drs. Richard H. Young and G. Alexander Young, of Omaha, who have obtained favorable results with insulin and metrazol, believe that "shock" "should only be used as an addition to other forms of treatment." Their conclusions are summarized in *Science,* for June 17:

> Metrazol and insulin were used alone and together for patients suffering from schizophrenia. A tendency toward relapse from the improvement following insulin treatment for schizophrenia, indicates that this now widely used treatment "fails to offer any special outlook for the future." It is emphasized that in spite of the striking results with insulin and metrazol, treatment of mental disease must continue along broad lines in which the patient's mental functioning and his past, present and future life situations are taken into consideration.

The paper by Drs. Cameron and Hoskins in the A. M. A. *Journal* notes reports that the "spontaneous remission rate"—recovery which takes place without specific treatment—is variously estimated from 20 to 40 per cent. Dr. Ziegler comments that "spontaneous changes apparently occur to produce a variable remission rate. It behooves us to inquire further into this so-called spontaneity."

Writing on Obsession, H. P. B. suggests the remedy for schizophrena, as for all other forms of psychic derangement:

> The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become

[4] New York *Times,* June 11.

> active instead of passive. He can be helped by a magnetiser who understands the nature of obsession, and who is morally pure and physically healthy. . . . But the fight for freedom will, after all, have to be fought by the patient himself. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory like one who makes a last and heroic effort to save his life.

It may be that the "shock" of insulin or metrazol has the effect of changing the polarity of the sufferers from schizophrenia. According to H. P. B., "blood itself is one of the innumerable states of that Spirit or the One Life of Esotericism: Ether, vapour, ozone, animal electricity, etc., and finally animal blood." (*The Theosophist,* V. 82 fn.) It is conceivable, then, that the "cerebral anemia" produced by these drugs may allow the positive polarity of the patient to assert itself. Last January Dr. Roy R. Grinker, professor of neurology at the University of Chicago, announced that by applying an electrical current directly to the hypothalamus, or lower stalk of the brain, he could induce marked changes in blood pressure. He believes that if the effect of shock in schizophrenia is psychological, this method will be safer than the injection of insulin or metrazol.[5]

It has long been known that a shock of any kind is often effective in the treatment of mental abnormality. A dash of cold water will often bring a person out of an hysterical fit, while every mother knows the value of a cold bath in breaking a childish tantrum of rage. In the seventeenth century doctors would whirl mental patients in revolving chairs or shoot off guns behind their backs. But whether it be the screams and pounding drums of a primitive shaman, the impressive exorcism of the medieval priest, or the "shock" of insulin or metrazol that opens the door to recovery, *the fight for freedom must be by the patient himself.*

Insulin, it has been found, is also useful in treating mild forms of epilepsy. Dr. William G. Lennox, of the Boston Hospital and Harvard Medical School, reports that "as far as petit mal epileptics are concerned, remissions of seizures can be secured by a mild type of insulin therapy." Dr. Lennox told of his studies of the brain waves of epileptics and schizophrenics at the convention of the American Psychiatric Association held in San Francisco in June. There is evidence, he said, that different types of mental disorders are varying manifestations of the same diseases. Simi-

[5] New York *Herald-Tribune,* Jan. 30.

larities in the brain waves of sufferers from epilepsy and schizophrenia make him conclude:

> The disorders of behavior encountered in individuals who display psychopathic, schizophrenic or other unlabeled abnormal traits, when accompanied by the disorders of cortical rhythm present in epilepsy, suggest that all of these might be considered various manifestations of epilepsy, or of whatever clinical terms one wishes to apply.[6]

Brain waves have been repeatedly hailed as an important diagnostic aid in recent months; but they are nothing new. Sixty-one years ago H. P. Blavatsky wrote in *Isis Unveiled*:

> How often have powerful clairvoyants and adepts in mesmerism described the epidemics and *physical* (though to others invisible) manifestations which science attributes to epilepsy, haemato-nervous disorders, and what not, of somatic *origin,* as their lucid vision saw them in the astral light. They affirm that the "electric waves" were in violent perturbation, and that they discerned a direct relation between this ethereal disturbance and the mental or physical epidemic then raging. But science has heeded them not, but gone on with her encyclopaedic labor of devising new names for old things. (I, 278-9.)

Dr. Lennox would class many forms of abnormal behavior with epilepsy, and the latter is called by H. P. B. *"the first and strongest symptom of genuine mediumship."* (*The Key to Theosophy,* p. 195.)

The work of Theosophists is very clear. If the tragic consequences of the coming—and already present—cycle of psychism are to be in some measure averted, this can only be through the spread of the Theosophic explanation of things. Then, in the words of H. P. B.,

> . . . the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

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[6] New York *Times,* June 6.

THE "SINNER" COMPLEX

POIGNANT beyond words is the cry of the despairing disciple, whose tortured heart repeats the lamentation of Paul, "For the good that I would I do not; but the evil which I would not, that I do." Century after century the devotional spirit of Western peoples has found agonized expression in this tragic mantram of the personal soul. *Eli, Eli,* cries the Jew in his misery, and the Christian makes Self-denying appeal: "Have mercy upon me, O Lord: for I am weak." Seldom does the sinner, meditating on these themes, consider the reasoning of Paul in the next verse, which shows that he, an Initiate, knew well the polarity of the Soul in incarnation. He said: "Now if I do that I would not, *it is no more I that do it,* but sin that dwelleth in me."

Christians esteem Augustine a holy man because he abased himself in the sight of the "Lord." Theosophists regard this kind of devotion as the epitome of spiritual selfishness. The weak and mortal man, the traditional "sinner," is the man that is separate from all his brothers. What crime is so heinous that the guilty one may neglect the service of his fellows in order to bemoan his merely personal sins? To indulge in the Judao-Christian practice of wailing and gnashing one's teeth is not only a useless dissipation of energy: it is contrary to Brotherhood and to the doctrine of the One Self.

A wholesome antidote to the sinner complex is provided in some verses attributed to James Thomson, author of *The City of Dreadful Night.* Many monkish predestinarians and Calvinists might have saved copious tears wept in fear of the eternal damnation they anticipated for *themselves,* had these earlier generations of Christians known the lines:

Once in a saintly passion
I cried in desp'rate grief:
"O Lord, my heart is full of guile;
Of sinners I am chief!"

Then stooped my guardian angel,
And whispered from behind:
"Vanity, my little man,
You're nothing of the kind."

The suffering Pauls, the despondent Arjunas of every age, are those who have yet to learn the mystery of the two-sided ego, expressed in *Light on the Path* by the words: "The mind may recognize truth, but the spirit cannot receive it." An endeavor to

communicate the secret of this mystery was made by Mr. Judge, although, truly, the real secret cannot be told. The selfish man, the "sinner," even the "saint," must find it himself. There is, however, a way to begin:

> Make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world. Intellectually realize that that world is not too well off and probably wants a helping hand. Recognize mentally that you should try to work for it sooner or later. Admit to yourself that another part of your nature—and if possible see that it is the lower part—does not care in the least about the world or its future, but that such care and interest should be cultivated. This cultivation will of course take time: all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time. Do not put any time limit to it, but take up the attitude that you are working toward that end. . . .
>
> Don't try to feel more friendly to this or that person—more actively friendly I should have said. Such things must spring up of their own accord and will do so in time. But do not feel surprised that you feel *all* compassion die out of you in some ways. That too is an old story. It is all right because it does not last. Do not be too anxious to get results . . . : you have no concern with them if you do all that as a duty. And finally, do not forget, . . . that the dead do come to life and that the coldest thing in the world may be made hot by gentle friction.

THE INNER TRIBUNAL

Never suffer sleep to close thy eye-lids after thy going to bed, till thou hast examined by thy Reason all thy actions of the day.

Wherein have I done amiss? What have I done? What have I omitted that I ought to have done?

If in this examination thou findest that thou hast done amiss, reprimand thyself severely for it; and if thou hast done any good, rejoice. —*Golden Verses of Pythagoras.*

ON THE LOOKOUT

The National Income

According to a report made to President Roosevelt by the National Resources Committee, the national income during 1935-6 amounted to $59,000,000,000. (New York *Times,* Sept. 4.) This amount is the aggregate received by a total of 29,400,300 families of two or more persons, and approximately 10,000,000 single individuals, constituting in all some 39,000,000 "consumer units." The distribution of the national income among these "units," as estimated by the committee, is as follows:

> When all consumer units are grouped into exact thirds, we find that the lower third received incomes of less than $780 during 1935-6. . . .
>
> The share of the aggregate income received by this lower third of the nation was just over 10 per cent of the total of $59,000,000,000. The average income of the group—that is, the mean income of the 13,000,000 consumer units—was $471.

About 70 per cent of these 13,000,000 families and single individuals—a little more than 9,000,000—received no assistance of any kind from a relief agency.

"White Collar" Class

> The middle third of the nation included the 13,000,000 families and single individuals receiving from $780 to $1,450 during the year. Only about 13 per cent of these consumer units, or about 1,700,000, were dependent upon relief during the year. . .
>
> The total income received by all consumer units in this "middle class" amounted to 24 per cent of the aggregate income. The average (mean) income per consumer unit was $1,076.

While somewhat more than half of the non-relief families in the lower third lived on farms or in rural communities, two-thirds of the non-relief families in the middle third lived in large cities, and more than two-thirds of this group were dependent upon clerical, business or professional work for their income. For these reasons the middle third is aptly termed the "white collar" class.

> The upper 13,000,000 consumer units covered a wide range of incomes, extending from $1,450 to more than $1,000,000. The great majority of this upper third—over 80 per cent—were non-relief families.
>
> The total income received by all of the 13,000,000 consumer units in this top third of the nation was $39,000,000,000—

about 66 per cent of the aggregate income of all families and single individuals.

The average (mean) income of the group as a whole was thus just under $3,000.

DISTRIBUTION OF INCOME

If the total income of $59,000,000,000 had been evenly distributed among all families and single individual consumers, each family would have averaged $1,622, and each individual consumer $1,151, according to the report. The 29,000,000 families include 116,000,000 consumers, or nearly 91 per cent of the total population. The actual distribution of income among these 29,000,000 families, however, was as follows: 14 per cent received less than $500 per year; 42 per cent, less than $1,000; 65 per cent, less than $1,500; and 87 per cent, less than $2,500. Of the total number of families, only 10 per cent received incomes between $2,500 and $5,000. One per cent of all the families received incomes in excess of $10,000 per year, which amounted, in total, to $48,000,000, or 13 per cent of the income of all the families.

The report of the National Resources Committee provides the first estimates of the distribution of the national income since the Brookings Institute estimates for 1929, published in *America's Capacity to Consume*. The committee's figures are based on a nationwide sampling investigation carried on by the WPA.. The data comprised exhaustive studies of the income received by about 300,000 American families, and similar material obtained from a sample group of single men and women. No attempt was made to adjust the results according to differing living costs in different communities and the varying modes of life among different population groups, this being regarded as impracticable.

IS THIS THE "AMERICAN WAY"?

Obviously, whatever modifications are implied by the presence of these concealed factors, or by possible errors in statistical projection, the picture of the distribution of incomes in the United States is sufficiently accurate to justify certain broad conclusions. The single and startling fact that roughly one third of all American families must, somehow, exist on incomes averaging less than $500 a year stands as an unanswerable indictment of the much advertised "American Way." We are, we say, the richest, most prosperous country in the world, etc., etc. This is a ghastly distortion of values, accepted, strangely enough, by the majority of the

masses who, if anyone, should have long ago perceived that something is radically wrong. But even more serious is the self-deception of reformers who suppose that the solution lies in a change of political or economic forms. There is something wrong with *ourselves,* with the philosophy of life, with our ends and ideals, which permit billions to be spent annually on various forms of sensational enjoyment while millions of human beings suffer deprivation of the necessities of mere physical existence. The sixty-one millionaires in America are not peculiarly to blame for our economic and social maladjustments; they are simply men who labored more intensively than others to realize the ideals held by nearly all their countrymen; now, in the case of the "self-made" industrial leaders, in other lives in cases where wealth has been inherited. It is true that the greatest responsibility lies with those who possess power and responsibility, but let us remember: *wealth is power only among a people who believe that its acquisition is the most important thing in life,* and responsibility, among such a people, *finds its highest obligation to the possessors of wealth.* When the American people begin to *think*—when, instead of turning on the radio, going to the movies, filling their minds with the infantile pabulum of picture magazines and other matter of the same intellectual level, they regard such facts as are revealed by the National Resources Committee as *their* problem, and try to fathom its *causes* —then will there be an outlook for the future which provides an alternative to armed revolution and an era of frenzied hate. What will make men and women think about these things? *Karma and Reincarnation.*

Early Trojans "Civilized"

"The first Trojans of the dawn of history," writes a *Manchester Guardian* correspondent, "were not mere savages who drifted to Troy and slowly developed there." (July 9.) The correspondent describes the findings of the American expedition now excavating the site of ancient Troy, which has uncovered a high stage of culture at the lowest level of Trojan remains, or "Troy I." This culture is dated in fourth millennium, earlier than any other civilized western culture known to archæologists. A passage is quoted from the report of the investigators:

> The institution of kingship, of centralized royal power, and of a court that fostered art in the north-eastern Mediterranean, may thus be traced to a much earlier period than was heretofore

possible, and the origin of civilization is seen to recede still farther into the remote and inscrutable past.

The Trojans are identified by H. P. B. in *The Secret Doctrine*, as follows:

> The great nation [see II, 743] mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had been destroyed by the Atlantic race, was then, as we see, assuredly no race of Palæolithic *savages*. Neverthless, already in the days of Plato, with the exception of priests and Initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before, . . . (II, 749-50.)

The enormous lapse of time between any of the genuine Atlantean cultures and the early tribes and peoples of Europe known fragmentarily to our archæologists accounts for the statement by H. P. B. that, "the ancient Trojans and their ancestors were pure Aryans." (II, 101.)

"Beyond the Veil of Life"

Under this heading the *Reader's Digest* for July groups four brief accounts of psychic experiences — an apparition, and two dreams and a waking vision prophetic of death—taken from as many books. Dr. S. Weir Mitchell, famous Philadelphia neurologist, Mark Twain, Abraham Lincoln, and Irene Kuhn, journalist of the present day, are the four to whom the experiences came.

A Passage from *Dark Trails, Adventures of a Naturalist,* by George K. Cherrie, relates how Dr. Mitchell was one night awakened by a "violent ringing of his front door bell." His caller was "a little girl, thinly clad, and plainly in distress. 'My mother is very sick, sir,' she said. 'Won't you come, please?' " It was a cold, wintry night, and Dr. Mitchell was tired, but the child finally persuaded him to dress and follow her.

He found the mother "very ill with pneumonia." After arranging that she should have adequate medical care he congratulated the woman on "the intelligence and persistence of her little daughter."

> But my daughter died a month ago! cried the woman weakly.
> "Her shoes and shawl are in the cupboard."
>
> Dr. Mitchell, amazed and perplexed, opened the cupboard door, and saw the exact garments worn by the little girl who had brought him thither. They were warm, and could not possibly have been out in that wintry night.

Mark Twain's Dream

The second incident, from *Mark Twain,* by Albert Bigelow Paine, describes the fulfillment of a prophetic dream. Samuel Clemens (Mark Twain) was at one time in his life a steersman on the Mississippi steamer *Pennsylvania.* On a night when the steamer lay in St. Louis, he slept at his sister's house and had this dream:

> He saw his young brother Henry lying in a metallic burial case in the sitting room; on his breast was a bouquet of white flowers with a single crimson bloom in the center.

He awoke, and thinking the dream a reality, determined to look at his dead brother. First, however, he went to the street, and in a few moments of walking realized it was only a dream. After relating the dream to his sister, he "put it out of his mind."

The *Pennsylvania* brought both Samuel and Henry safely to New Orleans. Here "Samuel was transferred to the *A. T. Lacey,* which left two days behind the *Pennsylvania.*" Then an unfortunate thing happened: the *Pennsylvania* blew up near Memphis. Samuel found his brother at Memphis with others seriously injured. On the night after the explosion Henry Clemens died. He was taken to the "dead room."

Samuel was sad and worn out. He slept a while, and then went to see Henry. The other bodies had been placed in unpainted wood coffins, "but the youth and striking face of Henry Clemens had aroused such interest that the ladies of Memphis had bought for him a metallic case." And then: *An elderly lady brought a large white bouquet with a single red rose in the center and placed it on Henry's breast*—thus completing before his eyes the picture Samuel Clemens had seen in his dream.

A Vision and Reality

The third incident is from Irene Kuhn's *Assigned To Adventure.* One December afternoon Mrs. Kuhn was walking along a Chicago boulevard. Suddenly her surroundings vanished, and she saw—

> . . . a strip of grass within an iron fence; three young trees in spring green stood at one side; in the far distance factory smokestacks trailed sooty plumes across the sky. Near the trees stood a small circle of men and women in black, and on the road by the grass was a limousine from which alighted two men and a woman in black.

She—Mrs. Kuhn—was the woman. The men brought her forward to the others, who were "looking down at a two-foot hole cut in the grass, in which someone was placing a small box with infinite

tenderness." She wondered what she was doing there. She recognized her husband's family, but he was absent. Then she realized what the box contained. The vision vanished and the street and people again appeared. Common sense urged Mrs. Kuhn to forget the whole thing as a product of the imagination, caused by loneliness for her husband. But the following February news came from China that her husband had died and that his ashes were being sent to Chicago. In her words:

> On May 30th, I went with my brothers-in-law, in a limousine, to Rosehill Cemetery, which I had never seen. The men got out and waited for me. For a second I could not raise my eyes. At last I looked: there was the spring grass, there the three young trees and the iron fence and the smokestacks in the distance. And there was the little square hole just big enough to take the box with my husband's ashes.
>
> On that December day I had seen over the bridge of time. . . .

PREVIEW OF DEATH

An extract from Clara E. Laughlin's *The Death of Lincoln* tells about another dream which came true. Several days before he was assassinated, the President had a dream which he related to Mrs. Lincoln and his friend, Ward Hill Lamon. He thought that he was walking through the White House and met no one until he came to the East Room, where he heard sounds of sobbing. Before him was "a catafalque on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers acting as guards . . . " Many people were present, some weeping, all of mournful mien. The face of the corpse was covered. This is as Lincoln told it:

> "Who is dead in the White House?" I demanded of one of the soldiers.
>
> "The President," he answered. "He was killed by an assassin!"
>
> Then came a loud burst of grief from the crowd, which woke me. I slept no more that night, and though it was only a dream, I have been strangely annoyed by it ever since.

LIFTING THE VEIL

Such experiences as these four can be accounted for by Theosophy. Modern science either denies their existence altogether, or grudgingly confesses that it is completely ignorant of the cause of these and thousands of similar occurrences. Religion, on the other hand, attributes them to God or the Devil and lets it go at that—

a simple solution! Theosophy, however, explains that there are finer planes of matter than the physical, and the laws which prevail on one of these—the Astral plane—give the rationale of prophetic dreams and visions. As stated by William Q. Judge in *An Epitome of Theosophy:*

> Theosophy . . . teaches the existence of a universal diffused and highly ethereal medium, which has been called the "Astral Light." . . . It is the repository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter . . . this astral light is material and not spirit. . . . It has the power of retaining all images . . . each thought as well as well as word and act makes an image there. . . . In the *upper* realm of this light there is no such thing as space or time in the human sense. All future events are the thoughts and acts of men; these are producers in advance of the picture of the event which is to occur. . . .

Classes of Dreams

It is, of course, impossible to make a detailed explanation of just what happens in particular dreams, visions and apparitions. There are several possible explanations in almost every case, and to be definite would be to be dogmatic. The prophetic dreams here described would seem to fall into the first and fifth of the classes enumerated in the *Transactions:*

> 1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.
>
> 5. Warning dreams for others who are unable to be impressed themselves.

The vision experienced by Mrs. Kuhn has probably a similar rationale. As H. P. B. says, one may "dream," or see visions, awake or asleep. Dr. Mitchell's adventure, however, is quite unusual. Doubtless, the ringing of the door bell and the sound of the little girl's voice were subjectively experienced by him. According to the explanation of clairaudience given in *The Ocean of Theosophy,* he must have "heard" these things inwardly, and imagined that they were external. Certainly the "spirit" has no voice, and the apparition of the girl is hardly to be explained according to the formula for mediumistic materialization. In consideration of Dr. Mitchell's life of unbroken service to others, there is no reason to think that the event was not a psychic experience of a very high order.

"THE DANGEROUS AGE"

A man's confidence in himself, and sometimes his self-respect, often begin to "liquidate" as he approaches the age of fifty, Dr. W. R. Brown, British psychologist, told the British Association for the advancement of Science at its recent meeting in Cambridge. (New York *Times,* Aug. 19.) This is the time, he says, "when a man comes to the parting of the ways, no matter how much longer he may live."

> . . . some time between 45 and 50 a man suddenly realizes that what he is he is—with no turning back. He has passed the point where it is easily possible to start all over again, master a new trade or profession, begin a new family, or move out of his accustomed environment.
>
> All his life he probably has been dissatisfied with his job and his status in the world, but has been able to look upon them as temporary. He has relieved his dissatisfaction with his actual lot by dreaming of the future. Rather abruptly this avenue of relief is cut off.
>
> From adolescence on, . . . most men think pretty well of themselves and are convinced that the low opinions of others are due to prejudice or ignorance. Men tend to identify themselves with more successful figures of fact or fiction, like John D. Rockefeller or Napoleon. The last vestiges of this feeling must be given up at the critical age, and it hurts terribly. The man of fifty in a sense is like the child of 12 trying to give up crying for its mother when it is in trouble.

DISSOLUTION OR SOLUTION?

The obvious solution of the problem Dr. Brown does not consider at all. Instead, he offers the unhappy man of fifty a Hobson's choice between two alternatives: he may select the way of "regression," which means that he deliberately closes his eyes to his situation and pretends to be young again, usually with the consequence of tragedy or death; or he may choose "sublimation," and admit that, so far as much personal advancement is concerned, he is "through." In the latter case, he frequently identifies himself with his children, who typify what he has lost. As an afterthought, Dr. Brown suggests that such disillusioned persons might take up "mildly" some worthy cause in the world.

This brutally frank account of the mental attitude of the great majority of men in their later years should serve as a final answer to the superficially minded who object to Theosophy on the ground

that it teaches the destruction of personal ambition. There is only *one* way of escape from the bonds of thought which chain men to their lost hopes and unsatisfied longings, and it is accurately described in a most ancient scripture, the *Katha Upanishad:*

> The Self-Being pierced the opening outwards; hence one looks outward, not within himself. A wise man looked towards the Self with reverted sight, seeking deathlessness.
>
> Children seek after outward desires; they come to the net of widespread death. But the wise, beholding deathlessness, seek not for the enduring among unenduring things.

Alcoholism a Disease

"Drinking and Alcoholism," an article by Genevieve Parkhurst in *Harper's* for July, contains startling statistics on the extent of alcoholism in the United States. Census reports quoted by this writer show that

> . . . during the year 1936 more than eleven per cent of the 101,462 first admissions to all public and private hospitals in this country were alcoholic patients. A circular from the National Committee on Mental Hygiene states that between the years 1920 and 1934 first admissions for alcoholics in some metropolitan districts increased as much as seven hundred per cent; and that between 1930 and 1934 they multiplied by a hundred and seventeen per cent. Nor do these latter figures simply bear witness to the revolt against prohibition; the number of first admissions in 1935 topped that of 1934 by two hundred and fifty.

Fallacy of Coercion

Of the total of 25,000 admissions to New York's Bellevue Hospital in 1936, *40 per cent were alcoholics*. While pointing out that this figure is somewhat exceptional, Mrs. Parkhurst observes that similar records in other cities indicate that alcoholism is a nation-wide problem. The miserable failure of prohibition has left us farther away from an answer to the problem than ever before. Moral legislation such as the nineteenth amendment never does more than relegate the offender to the position of a common law-breaker. Only an external avenue of flight from reality was blocked by this law, and now, this channel re-opened, the same tendency comes forth with all the accumulated force of pent-up energy. Prohibition does not prevent. In the words of an "eminent" though unnamed physician quoted by Mrs. Parkhurst, "To try to do so by sumptuary laws is like trying to cure and prevent tuberculosis with a coughdrop." With respect to the moral significance of alcholism,

Mrs. Parkhurst reveals a mechanistic bias in quoting with approval his statement:

> *Alcoholism is not a vice but a disease. The alcoholic is not a moral weakling. He is tragically ill with a mental malady. If taken in time he can often be cured. The spread of the disease can be stemmed and turned back, but only with the aid of the doctors and the psychologists who have made it their field of research and experiment.*

A PSYCHOLOGICAL AFFLICTION

Summarizing, she says:

> Generally speaking, alcoholism is a condition by which the afflicted person loses command of himself and, to one degree or another, of his mental faculties. While it is induced by the drinking of alcoholic liquor, the drinking is only a symptom of a deeper seated malady, the source of which is a maladjustment in the drinker's personality—that is, in the full circle of his physical, mental, emotional makeup. . . . Since the seed of the disease is the maladjustment, the logical cure must lie in bringing this to the surface in each individual case, explaining it to the patient and helping him to overcome it. With the compulsion out of the way, the desire to drink will disappear of itself.

WHO MADE THE "CIRCUMSTANCES"?

It is difficult to see why a disease which is in large part self-inflicted is not the result of moral weakness. How can an alcoholic be cured except by realizing that it is his own moral weakness which he must overcome? But Mrs. Parkhurst's medical authority removes the cause of alcoholism to areas beyond the individual will of the patient. He is a "victim of circumstance." Very often he is made to see that his heredity has also plotted against him. Such methods can only justify his weakness in the mind of the drunkard. It is one thing to understand the apparent reasons which led to alcoholic habits, but quite another to be told that a condition of drunken depravity can be traced to the unwisdom of those who left childish fears in our subconscious minds or caused us to be "inhibited" by depriving us of what we desired. Alcoholism may be a "mental malady," but it is every bit as much a moral disease. On the mental plane, liquor provides temporary escape from the realities of life—the inner and outer circumstances provided by Karma; but the cause of this hunger for escape is *moral,* springing from the wish to avoid responsibility. It becomes evident that alcoholism is at root a product of moral and intellectual cowardice, a condition

which Mrs. Parkhurst traces to "maladjustments of personality," but which theosophists know to be the result of a failure to face responsibility, in this or other lives.

The physiological effects of indulgence (not merely over-indulgence, for *any* use of alcohol is over-indulgence) are negligible along side of its psychic effects. This is thoroughly realized by modern medicine. Formerly defined in terms of physiology as "associated with severe disturbances of the digestive and nervous systems," alcoholism is now identified psychologically. In *Alcohol—One Man's Meat* (Macmillan), a new book by Edward A. Strecker and Francis T. Chambers, the alcoholic is described as "one who cannot face reality without alcohol, and whose adequate adjustment to reality is impossible so long as he uses alcohol."

Symptom of Psychism

The sociologist and the psychologist account for this fear of reality by blaming it on heredity and environment, the traditional variables which are made to explain, somehow, the constant sum of characteristics, physical, mental, moral, which modern science regards as the whole man. Theosophists, however, look to the *skandhic* propensity of past lives for the causes of present conditions, both environmental and hereditary. Recognizing in an inability to face the "facts of life" and recourse to a dream world fabricated by the "spirits" of the bottle, the marks of psychism and perhaps mediumship, they are not surprised to find it known to science that the offspring of drunken parents not only inherit a weakness for liquor, but also exhibit a high proportion of defects of the brain and the special nerves, tending to amentia and epilepsy (see Theosophy, XVII, 378). Alcoholism, then, may be defined as a form of mediumship—"the opposite of adeptship,"—and is a long step on the path of soul degradation.

Business Cycle Analyzed

From a study of economic cycles in Great Britain, Sir William Beveridge, Master of University College, Oxford, has found that all depressions have features in common. (New York *Times,* Aug. 22.) In an address before the British Association on "Unemployment in Relation to Trade Cycles," he outlined his endeavor to determine the starting point of downward and upward movements in industry. According to the press account,

> His curve shows tentatively periods at which the depression starts and ends. The last three depressions began in August.

> Before that there were several that began in September. Never so far as Sir William has been able to determine has a decisive turn for the worse come between February and July.

Although these conclusions are based on the data of British trade alone, there is reason to regard them as generally significant. In *Lucifer* for January, 1888, H. P. B. wrote, "The earth passes through its definite phases and man with it; and as a day can be colored so can a year. The astral life of the earth is young and strong between Christmas and Easter." It follows that the latter half of the year is a period of either fruition or retrogression, partly depending upon the causes set up during the Spring. Sir William hopes to show that if there are two critical epochs in a year, they might be correlated with the harvest in the Northern and Southern hemispheres, thus aiding students to forecast depressions. The annual cycle, however, would have to be studied in connection with the eleven-year sun spot cycle, with which, as Jevons observed many years ago, cycles of business activity are somehow related. Like the annual rejuvenation of the earth's vital forces, the sun spot cycle is also a renewal:

> . . . there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. (*S. D.* I, 541.)

CONSCIENTIOUS OBJECTOR WINS

The following paragraph, reprinted from the Bronx *Home News* of New York for March 7, indicates that a determination to follow the dictates of conscience is not without its good results:

> Preferring to "rot in jail" rather than permit his children to be vaccinated, John Marsh, cannery worker of Carlisle, Pa., was freed yesterday from Cumberland County prison, where he had been held since Jan. 10 on a series of five-day sentences imposed on warrants that kept coming from the South Middletown township school district. The last sentence expired and Marsh was freed when school officials failed to bring a new action. . .